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Divinity.



A SERMON ON COL. III. 1, 2, 3, 4.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory.

THE more carefully we examine the principles of Christianity, and compare them with the maxims of worldly wisdom, the more fully shall we be convinced of the superior excellence of its doctrines, precepts, and motives.

The one teaches us to indulge our senses, our passions and our desires in the pursuit of honour, wealth and pleasure, under a thousand flattering forms, while the other requires self-denial, the mortification of our appetites, the crucifixion of our carnal affections, a voluntary renunciation of worldly honour and emoluments, and a universal submission of our hearts and lives to the discipline of Jesus Christ. The one is suited to the dispositions of our fallen nature, the other is calculated to raise us from the fall. In short, the one teaches us to live for the world, the other instructs us to live for eternity.

But while the religion of the gospel furnishes rules of life which obscure the lustre of the proudest maxims of philosophy, its superiority is not diminished in the character of its motives.

Philosophy must enforce her precepts by motives which lie within the sphere of her operation;—her sphere is limited—her efforts are weak: but the gospel of God our Saviour is perfect in all things. Does it prohibit our love of the world? it wraps that world in flames before our eyes, and lights our path to nature's funeral pile. Does it require self-denial? it assures us that the indulgence of the flesh will damn our souls. Does it

enjoin devotion? we are not *our own*, but *God's*. Does it require us not to set our affection on things on the earth? we are *dead*. Does it teach us to seek the things which are above? we are *risen* with Christ. In short, does it require us to live soberly, and righteously, and godly in the present world? it assures us that an eternal weight of glory will be our reward, and that an opposite course will inevitably issue in everlasting destruction from the presence of the Lord, and from the glory of his power.

That the subject before us may be rendered useful, We will consider, first, the Christian's duty; and, secondly, the arguments by which it is enforced.

I. The duty of Christians, as comprised in the text, embraces three particulars.

1. Set not your affection on things on the earth. From the method in which the Apostle introduces this branch of the subject, it may, at the first view, appear unimportant in the connection of the whole; but a more careful inspection will convince us of how great consequence it is, in relation to the chief design. Our attachments to earthly things are generally strong, and difficult to be broken. The relations in which we are placed to the world, and the circumstances inseparable from our present mode of existence, have a tendency to incline our affections to earthly objects. In the midst of such a state of things, it requires no ordinary exertion so to detach and separate our hearts from the world, as to prepare them for spiritual and heavenly exercises. But however difficult the work may be, it is indispensably necessary. Our hearts can never be the dwelling places of the Holy Spirit, and the seats of heavenly mindedness, while the love of the world dwells in them. We can never set our affection on heavenly things till we are weaned from the things of earth. We shall never seek the treasures of the kingdom of God, till we are convinced of the vanity of all earthly good. Hence the importance of the direction in the text, 'Set not your affection on things on the earth.'

By things on the earth we are to understand the honours, riches, and pleasures of this present world. The sum total of creature good.

To set our affection upon them is to esteem them as our chief interest, and to seek our happiness in them. We may satisfy ourselves of the state of our hearts in relation to earthly things by proper self-examination. An undue attachment to the world may be known to exist from an inward *desire* and *thirst* after earthly things—from the *pleasure* we feel in the *possession* of them—from the *inquietude* and *anxiety* we experience

in the *absence* of them—from the *pain* we feel when we lose them—and from our *disinclination* for spiritual and eternal things. But when religion calls our affections from the earth, we must certainly understand that call in a qualified sense.—The good things of this life are to be considered as the gifts of our heavenly Father, and to be received and used with thanksgiving. All the creatures of God which are subject to the lawful use of man, are designed to answer two great ends, the comfort and happiness of our animal being, and to be means and helps of that devotion to God which qualifies us for the possession of eternal life; the latter of which is as far superior to the former as our intellectual being is superior to our corporeal nature. Hence we may assure ourselves, that if we are rightly exercised in relation to earthly things, whether we *pursue* them, *possess* them, or *lose* them, they will invariably tend to increase our desire and affection for those things which are spiritual and eternal.

Farther than this we are not at liberty to indulge our love of worldly good. Here religion has fixed our bounds, and the moment we pass over the limits, we become idolaters, and give to the creature what is the exclusive right of the Creator.

2. Set your affection on things above.

By things above are meant the honours, the riches, and the pleasures of the kingdom of God, whether of grace or of glory.

Were it not too obvious that multitudes of the present age have given but little attention to the examination of the great and precious truths of the gospel, it would be superfluous to descend more minutely into a view of those things which religion has revealed as the objects of our esteem and affection.

But in consequence of the strong and general propensity of our nature to neglect that application of our minds to spiritual things, which is necessary to a perception of their excellence, and a suitable regard for them, it frequently becomes needful to enter into a more definite and particular illustration. Happily our apostle has defined for us. “The kingdom of God is—righteousness, and peace, and joy in the Holy Ghost.”

Righteousness, in an evangelical sense, is the conformity of our hearts and lives to God. The divine image stamped upon us, by which act of the Holy Spirit we are made partakers of the divine nature, being reinstated in holiness, according to the grace of our Lord Jesus Christ. It is by such a participation of the image of God, righteousness and true holiness, that we are made partakers of that peace which passeth all understanding: peace with God, the enmity being removed by the blood of the cross: peace of conscience, being purged from dead works to serve the living God, by the powerful influence of him who raised up our Lord Jesus Christ from the dead; and

being made free from wrath, and the consciousness of guilt through him.

Whenever this great work of reconciliation is effected, it is accompanied with joy in the Holy Ghost ; joy as the immediate result of a divine influence ; joy springing from the witness of our adoption ; joy arising from a hope full of immortality.— But we stop not here ; we must view the gospel as the last will and testament of the Son of God, and our Saviour, and consider “ *an eternal weight of glory* ” as a legacy bequeathed to every believer.

As heaven is to be the everlasting habitation of the saints, and its glory their great reward ; as the full and perpetual possession of it is the consummation of all the great and precious promises of God and Christ, whatever appertains to it should constantly engage our affection.

When the Apostle exhorts us to set our affection on these things, he, in substance, would have us understand of what infinite value they are, and how great an interest we have in them. He would have us esteem them as the greatest good, love them with fervency, desire them with ardor, and pursue them with diligence.

3. Seek those things which are above.

To seek the things of God, in the sense of the scriptures, is to be clearly convinced of the truth of those things ; to have a full and abiding conviction that they exist—that they are real.

This conviction is of such vast importance that the stability, comfort, and ultimate success of our Christian course, in a great measure depend upon it. It is this which stamps our zeal with the character of uniformity, and gives firmness and integrity to our conduct. It fortifies the mind amid the calamities of life. It gives dignity and importance to every feature of character, and prepares the soul to meet the hour of dissolution with calmness and triumph.

To seek the things above, farther implies that our thoughts be habitually employed about them. It is natural for us to have those objects which we most esteem and admire frequently in mind. They are last in our thoughts when we close our eyes in sleep, their fair image frequently passes before us when our senses are locked up in slumber, and they fly to their wonted habitation on the wings of the morning. The miser's thoughts are employed about his gold ; the child of pleasure thinks most of the places and means of recreation and amusement : but the Christian's thoughts are with his God, and in his law doth he meditate day and night.

To these considerations it should be added, that in seeking spiritual things there is implied a fervent desire of them. We shall never seek an object which we do not desire. We believe

things to exist which are disgusting, and hateful to us, and our thoughts are necessarily occupied with subjects which give us pain; but we can desire nothing in the possession of which we do not anticipate pleasure. To desire the things of God is a distinguishing trait in the character of good men of every age. David thirsted for God, for the living God, as a hart panteth for the cooling water brook, and desired the courts of the Lord more than all pleasant treasure. And holy Job could say, 'O that I might come near his seat;' and who can describe what an Apostle felt when he said, 'I have a desire to depart, and be with Christ which is *far better?*'

Such a desire of spiritual things will be attended with a diligent and active pursuit of them, in the use of all the institutions of Christ. Like a man seeking for a precious treasure, the Christian, who is in pursuit of an heavenly inheritance, must employ every means calculated to lead him to the end, and to put him in the actual possession of it.

(To be continued.)

Biography.

From the London Methodist Magazine.

An Account of the Life and Conversion from Heathenism to Christianity, of GEORGE NADORIS DE SILVA, SAMARA MAHA NAYEKA, late a Buddhist Priest in the Island of Ceylon.

(Continued from page 262, Vol. I.)

ANOTHER circumstance will show how exceedingly shrewd a person he is, and how necessary it is for persons in our situation, and especially in our intercourse with the *inquiring heathen*, to be on our guard even in the smallest matters. One day, I had been waiting for him, as usual, at the appointed hour, and observed him coming up the street; but instead of his calling, he rode by the door, as though not intending to pay us a visit. On this I immediately sent a messenger after him, to tell him I was waiting his usual visit. He immediately ordered his palanquin bearers to turn back, and put him down at our door. As soon as he saw me he said, "I thought I would try you to day. I have often come and sat down with you, and you have conversed with me in the freest and fullest manner. But I thought I would try for once if you had love enough for my soul, and desire enough for my conversion, to call me in, in case you saw me going by your house." He then entered, as usual, into conversation on the subject of Christianity.

He did not fail to urge with great force, the argument, "that Christians were no better than other people."—I believe he has set a very close watch upon us; and we have sometimes supposed that he had his spies observing our conduct.

I remember one day, having been under the painful necessity of submitting to punish one of our servants for theft, about two or three hours only before one of his daily visits. He had had notice of the circumstance; and when he arrived, he took his seat with a degree of triumph, referring to the circumstance, and intimating that it was rather a sign of the defect of our religion, that we were obliged to have recourse to the civil magistrate to make our servants honest; and added, "If you cannot make your own servants good, who live in the same house with yourselves, how can you expect to convert me, and make me a good Christian, who have not that advantage." We explained to him, that conversion was a work of God; and that we could only pray for our servants, and instruct them, and set them a good example: and that if, after all, they were bad characters, the fault was in themselves, and not in our religion. We likewise convinced him that it was with the utmost reluctance, and from the peculiar circumstances of the case, that we had consented to the punishment of the dishonest servant.

He sometimes evinced considerable respect for the ministerial and missionary character; and drew many comparisons, which shewed that he was a man of much observation on the conduct of the Christian part of society. We nevertheless felt it our duty to check every thing of an uncharitable condemning of persons indiscriminately, who might, in some points, differ from those in whose favour he might have formed a prepossession. But while we did this, we assured him that we held it essential to salvation that there should be a consistency between our practice and our faith and profession; and were obliged to allow that the unholy lives of many, who call themselves Christians, was a stumbling block in the way of the inquiring heathen, and gave cause to unbelievers to gainsay the religion such persons professed.

•When making such observations as these, brother Clough and I were almost led, sometimes, to conclude he was on the verge of becoming a Christian; but we found him very fluctuating, and often had to go over the same ground again. I have many times thought he did it to try our patience; as there are few virtues which rank higher among the Orientals than self-command in disputation and contradiction; a virtue in which, as far as I have been enabled to observe, the natives of India are peculiar proficient. Any undue warmth, therefore, in argument; a display of mortification or impatience, weighs more with an Indian, than fifty subsequent syllogisms.

Though Rajagooroo had many times confessed the existence of the eternal God, he would often times start new objections in the form of interrogations. We have answered a host of these, apparently to his satisfaction. But still he continued to keep up the same kind of warfare;—and we saw no likelihood of bringing the matter to a conclusion, since, every day, he came with new difficulties. At last I determined I would begin myself to propose a few interrogatories, in order to convince him that difficulties in solution were no invariable sign of error in position,—and that it was easy to start objections, and put questions which could not be answered.

The next day he came as usual, and began proposing his questions. I observed to him pleasantly, that it was much more easy to ask questions, than sometimes to answer them; and that as we had answered him a great number, if he would give me leave, I would ask him one question, as a proof of this, which I was sure he could not answer candidly, without disproving his own religious system. Smiling, with a kind of certainty of success, he immediately replied, that he would most willingly hear my question.

“Well,” said I, “how can you account for it that the human body is possessed of *such* and *such* highly convenient and necessary organs, and that the various operations of nature are performed in such and *such* becoming and suitable ways? How is it that these things are not done *so* and *so*?” (giving him, at the same time some plain and evident examples of what I referred to.) “Oh,” said he, “there is no difficulty at all in that. When the first people came into existence, it *chanced* to be so, and it has continued so ever since.” I begged to observe to him, that such an answer, he must be convinced, was by no means such as would have satisfied *his* mind if we had given it to him in answer to one of his own inquiries. That if we traced mankind up through all its preceding generations from son to father, until we should come to the first inhabitants of the world, we could not believe that, with all their faculties of body and mind, they could have come into existence merely in a way of *chance*. That if the organs of the human body had been produced and disposed of by *chance*, we should have expected to have seen the mouth and the eyes transposed, and an arm to be growing out of the head instead of a nose.

“Chance is a word,” said I, “which does not admit of being associated with any thing like uniformity, and had we derived our being from such a source, there certainly would have been no apparent design or adaptness to our future comfort, such as we cannot help beholding in our organization. *Chance* is nothing; and like begets its like: therefore *nothing* can proceed from *nothing*. If therefore this be the best answer you can give, it

should teach you how defective is your system in its very first principles. And whatever morals such a religion may contain, this one defect of attributing creation to *chance*, and robbing the Deity of the glory of its formation, taints all the branches of your system ; and like a flowing stream, which is poisoned at its source, it carries the deadly quality wherever its waters extend. With this difference, still more worthy of attention and observation, that *poisoned water* affects only the body, which sooner or later is due to mortality, but a *poisoned religion* affects the immortal soul, paralyses all its noble efforts, and defeats every blissful purpose of existence. Our religion," I continued, "is not attended by such evils and objections. If it were, I would this moment shut up my bible, and become a man of the world, and never more speak a word in its behalf. When I look at my own body, I consider that I carry about with me, not only an evidence of the existence of God, to command my reverence ; but I am in myself, in my bodily organization, a standing sermon on his power, wisdom, and goodness, which, if I am properly affected thereby, produces lively affectionate remembrances, and constant pious devotions. Thus, if I am asked, why I am formed *so and so*, and possessed of such and such faculties of mind and body, our holy Scriptures teach me to reply, *I am the workmanship of that God who made heaven and earth. He has made the vast human family, that they might glorify him in their own happiness ;* and hence we are endowed with suitable faculties of mind and body, with a view to that end ; and not one faculty is superfluous, or by the minutest research can be ascertained to be deficient, for any of the purposes of human comfort."

He acknowledged the propriety of this appeal, and was again brought to profess his faith in the supreme Creator ! Some difficulties, however, seemed to occur to his mind, relative to the prevalence of *natural evil*, and he observed, he could still hardly reconcile himself to our system, when he reflected on the number of sicknesses and miseries which are in the world : and which he could not conceive could exist, had all things been the production, and still continued under the government of a powerful and merciful supreme Creator.

However, he very patiently and candidly listened to us, while pointing out to him the manner in which pain and death were introduced into the world. And when we had directed his attention to the exercise which the ills of humanity gave to the sympathies of our nature ; and the salutary and blessed consequences resulting from sanctified afflictions, even in cases in which prosperity had long proved insufficient to reform the vicious, he seemed fully satisfied. And indeed, when one considers the *corrective* tendency of what is called *natural evil*, so far from

favouring the sentiments of the atheists, it weighs powerfully on the other side of the question; and if properly viewed in this light, is as strong an argument in favour of a Divine Creator and Providence, as the existence of an instrument of correction in a family, is an evidence that there is some one at the head of the household, who justly sustains that character, and exercises his discipline over it. Whatever other objections, therefore, those who wish to cavil may affect to raise upon this fact, yet so far from its disproving a creative and providential energy, it is a strong presumptive evidence in its favour.

By this time Rajagooroo had thrown off every thing of the *opponent*, when conversing with us relative to Christianity; and our various interviews with him began to assume a calmer and more pleasing aspect. He was now busily employed in collecting information from every quarter, and was officially spoken of from the pulpit, as one whose belief of Christianity was beyond a doubt.

But still he wore his Buddhist robes, and hence the worshippers of Budhu did not give any credit to the reports which were in circulation relative to the change in his religious views. We, therefore, resolved to propose to him the propriety of his making a public renunciation of idolatry, promising him, if he did, that we would receive him into our house, allot him an apartment to himself, and supply all his wants. He received our offer with much apparent thankfulness, but urged that he had some affairs to settle at his temple, before he could publicly avow his convictions in favour of Christianity. For this purpose, he said, he would immediately repair to Dadalla, and, on his return to Colombo, he would, without hesitation, attach himself to the true religion, and make a public renunciation of his former faith, by submitting to the sacred ordinance of Christian baptism.

(To be Continued.)

Scripture Illustrated.

THOUGHTS ON THE FORE-KNOWLEDGE OF GOD, WITH REFERENCE
TO THOSE PASSAGES OF SCRIPTURE WHERE IT OCCURS.

It is not a little remarkable, to say the least, that various passages of the holy scripture should have been so frequently urged to prove the necessity of human volitions and actions, arising from the prescience of the Deity. Even the most deadly malevolence which ever actuated the depraved heart of man,

and the blackest crimes which ever darkened the pages of the history of our race, have, alike, fled for refuge, and claimed protection under the efficient energy of the fore-knowledge of God. Hence, if we remonstrate against sin, and expostulate with men relative to their guilt and danger, and endeavour to dissuade them from a course of vice, nothing is more common than this, "How can I hinder it? did not God fore-know all things? did he not fore-know every sin that I should commit? and is it possible that any thing should take place contrary to his fore-knowledge?" These questions are supposed to be unanswerable, and an air of indifference, or contempt closes the scene.

It is lamentable, indeed, that men should tax any of the divine perfections with their crimes, or their guilt; but, could they support the charge, crimes would change their nature, and guilt would be but a name. The popular pretext that *actions* may be necessary, and yet criminal, because the mind is as free in the action as if it were not necessary, is better suited to divert the minds of children, than to satisfy the sober and rational enquirer after truth. It requires no extraordinary degree of penetration to perceive that the liberty or freedom which men exercise in performing *necessary actions*, is *itself* as necessary as the actions, and that too by virtue of the same cause, the fore-knowledge of God. This superficial evasion seems to have originated from the struggle between common sense, and the supposition that criminality can be attached to a *necessary*, or *unavoidable* action. We find ourselves almost compelled by our own consciousness to connect innocence with such actions. In order, therefore, to form a ground for guilt, we must, in some way, enlist volition. But we are lame; for on the ground above noticed, the *first motion of the mind*, and the action in its utmost extent, with every auxiliary volition, and connected circumstance, are equally *necessary* and *unavoidable*; and the whole from the same cause. Now if criminality cannot result from a *necessary action*, from what rules of fitness and reason can it be shown to result from an equally *necessary volition*?

The attributes of God are all infinite, and lie so far beyond the sphere of our limited intelligence, that all conclusions, relative to their influence on the actions of moral agents, should be drawn with the utmost caution. How extremely weak, not to say absurd, is it to suppose the Deity, at some imaginary period, in past ages, deliberating upon the wisest and best measures for the government of his creatures in future time, and then fixing the plan, with a determination to proceed accordingly? This is, indeed, to measure the omniscient and omnipresent Jehovah by ourselves. Were it possible for the human mind to fix periods in the immeasurable duration of eternity, at which

of these periods, though millions and millions of ages remote from each other, could it be said the infinite mind knew *less*? at which that it knew *more*? The most that can be said is, that "*all things* are naked and opened to the eyes of him with whom we have to do." The conclusion is, that, properly speaking, there is no such thing as *fore* or *after* knowledge with God; but strictly knowledge, *present* knowledge. But should it be asked how entire freedom of action agrees with this knowledge? I answer, I cannot tell. And who will answer if it be required how this knowledge renders actions necessary and unavoidable? The plain truth is, that the subject is too far removed from the province of our faculties, and the sphere of human science, to afford us any safe or satisfactory conclusions. We must therefore satisfy ourselves on this subject from what we *perceive* in ourselves, from what we *observe* of others, and from what it has pleased God to reveal to us. We are *conscious* of acting *freely*; from *analogy* and *observation* we are convinced that our fellow-creatures do the same; and nothing is more obvious than that the divine law, embracing precepts, rewards and punishments, recognizes man as a voluntary, not a necessary agent; and consequently at liberty to obey or disobey. On such evidence we must rest till it shall please God to develop what has hitherto been locked up in the treasury of eternal wisdom.

But before we lose sight of this subject, it may not be improper to propose, and investigate one question, with a design, as far as possible, to bring this subject within the compass of our methods of reasoning. We are compelled to have recourse to the established laws of cause and effect, both in the physical and moral kingdoms. From these laws we draw our conclusions, as we conceive, with safety.

To depart from them would be to abandon the principles of order and fitness, and prostrate the empire of reason to the desolating ravages of Atheism.

In conformity to these laws the following question is proposed—Is the Fore knowledge of God the *cause* of human volitions and actions? This question, simple as it may be, is the only proper ground of reasoning with reference to the relation between fore-knowledge and the *actions* of finite creatures, and the dependence of the latter on the former. If it can be made to appear that fore-knowledge is the efficient cause of all volition and action, it will be equally evident that volition and action are *necessary* and *unavoidable*, by virtue of fore-knowledge. But it is impossible for us to free ourselves from the conclusion which must result from such premises. The nature and properties of *effects* must be determined by the *causes* which produce them, and the same may be said of causes when we reason from effects.

What then must be the moral character of *volitions* and *actions* which are the *effect* of a *holy* and *perfect attribute of God*? To suppose that sin, or any quality repugnant to the divine nature, could be attached to *such* volitions and actions, is to suppose that an effect may be, in its nature, diametrically opposed to its cause, and when this theory is adopted, what rules shall guide our ratiocination? Where shall we search for data on which to establish our conclusions? Till we can perceive some method of avoiding these consequences, we must renounce the premises from which they result.

(To be Continued.)

The Attributes of God Displayed.

FROM THE ENGLISH METHODIST MAGAZINE.

Account of the Halcydrus Pontoppidani; or, enormous Sea Serpent. By Mr. GEORGE DERMOTT.

“THE works of the Lord are great, sought out of all them that have pleasure therein,” saith the prophet of the Most High; and as the most insignificant particle of organized matter displays the glorious wisdom and power of its Author, far beyond the brightest orb of universal light, the more perfectly we consider the animated creation, the more we shall adore the Great First Cause of all being and vitality; for matter only exists for the sake of intelligent beings, and we should “search it out” in the spirit of the Psalmist.

Useful information in the great volume of nature is still wanting, after all our scientific researches; and every fresh acquisition to our stock of facts in natural history, and other branches of useful science, is to be valued.

The current accounts of a monstrous sea-snake, repeatedly seen by many sea-faring persons on the North American coast, has disposed me to present you with a variety of memorandums on the same curious subject. These were collected some years ago, from the only documents, I believe, that the world has yet been favoured with.

This animal has hitherto been supposed to be peculiar to the Norwegian and Greenland seas; but as it is now proved that it may be met with in other latitudes also, we may hope, that in this age of improvements, we shall not long be without a specimen of the animal itself, by some providential or enterprising achievement, to enrich the department of Natural History.

At a meeting of the Wernerian Natural History Society, in the year 1808, Mr. P. Neill read an account of a great Sea

Snake, lately cast ashore in Orkney. This curious animal, it appears, was stranded in Rothsholm Bay, in the island of Stronsa, North Scotland. Malcolm Laing, Esq. M. P. being in Orkney at this time, communicated the circumstance to his brother Gilbert Laing, Esq. Advocate at Edinburgh. Through this authentic channel Mr. Neill received his information.

The body measured fifty-five feet in length, and the circumference of the thickest part might be equal to the girth of an Orkney poney. The head was not larger than that of a seal, and was furnished with two blow-holes, such as whales have. From the back, a number of filaments (resembling in texture the fishing-tackle, known by the name of the silk-worm-gut) hung down like a mane. On each side of the body were three large fins, shaped like paws, and jointed. The body was knocked in pieces by a tempest, but the fragments have been collected by Mr. Laing, and are to be transmitted to the Museum at Edinburgh. Mr. Neill concluded with remarking, that no doubt could be entertained that this was the very animal described by Ramus, Egede and Pontoppedam, but which scientific and systematic naturalists had been induced hitherto to reject as spurious and ideal. Such was the account then laid before the public, and it was added, "We confidently hope that the particulars of this event will appear at full in the transactions of the Wernerian Society, when published." In the mean time, we add that another letter has appeared in print, in confirmation of the above account, and containing some additional information, viz. that as its tail seemed to have been broken by dashing against the rocks, it is calculated to have been sixty feet in the whole. The first pair of its fins were five feet and a half long, with a joint at the distance of four feet from the body. As the tempest had beat the carcase to pieces before men and ropes could be collected, only a fragment, about five feet of the back bone, and a whole paw are preserved.

These accounts are completely in conformity to what had been already communicated by writers on Natural History; and they happily vindicate the veracity of such writers, who because they have related instances of rare occurrence, have been treated as persons incapable of just discernment, if not as *immoral men*, attempting to impose on their readers fiction instead of truth. What was then published on this subject is supported by the following testimony, which was inserted in a periodical publication of great celebrity, a short time afterwards, and that in consequence of diligent inquiry being made.

"The particulars recorded concerning the great Sea Serpent are perfectly correct, and I beg leave to complete the account by the addition of the following particulars:—The specimen was examined by Mr. George Shearer, tenant of Rothsholm, who

actually measured the parts and found the length of them fifty five feet, and judged it might be, when perfect, sixty feet. The tapering towards the tail was gradual, the distance in length between the paws was about twelve feet; the paws appeared well adapted to the purpose of enabling the creature to fix itself strongly to the rocks; the mane from the head down the back was silver-coloured, eighteen inches in length, and, *when dry*, of the appearance of cat-gut; the spout-holes were in the back part of the head, or in the neck; the vertebrae of the back-bone were numerous. Some of these have now been received in Edinburgh, and laid before the Wernerian Society. Their structure is extremely curious and uncommon, evidently intended to accommodate a mode of life, of which we have little knowledge. It is understood that the head is saved, as well as one of the fins or paws. The whole has been presented to the Museum of the University of Edinburgh, by Gilbert Meason, Esq. on whose estate it came ashore. The Literati of Edinburgh have named it *Halsydrus Pontoppidani*, (from the Greek *hals*, sea, and *hydros*, water-snake.) An account of it, with engravings, will be published in the "Transactions of the Wernerian Society." This creature has been the subject of poetical description. Mr. Scott's "Minstrelsy of the Scottish Border," vol. iii. contains the following reference to it in the *Mermaid*, a poem by J. Leyden.

"Shun, O shun, the gulph profound,
Where Corriuncin's surges roar,
If from that unbottom'd deep,
With rinkled form and writhed train,
O'er the verge of Scarba's steep,
The *Sea-snake* heave his *snowy* mane,
Unwarp, unwind his oozy coils,
Sea-green sisters of the main!
And in the gulph where ocean boils,
Th' unwieldy wallowing monster chain."

It is possible that the poet might have seen the creature alive, which may account for the bold language he uses.---The authorities referred to certainly place the existence of this animal beyond all doubt. In Egede's journal of the Greenland mission, we find, that on the 6th day of July, 1734, a large and frightful sea monster raised itself so high out of the water, that its head reached above the main-top-mast of the ship; that it had a long sharp snout, broad paws, and spouted water like a whale; that the body seemed to be covered with scales, the skin was uneven and wrinkled, and the lower part was formed like a snake. It plunged itself backwards in the water, and then raised its tail above the surface a whole ship's length from the head. Its skin is smooth, without wrinkle, of a dark-brown colour, speckled or

variegated like tortoise-shell, and it is said to shed it annually, as others of the serpent tribe. That its sense of smelling is very acute, the fishermen conjecture from the circumstance of its avoiding the scent of castor; a quantity of which they, therefore, are said to provide themselves with, when they go out to fish in the summer; and when they meet with the sea-snake they throw a small portion of it overboard. This huge animal is said to have sunk, or over-turned, many large vessels, and even to have raised itself up and snatched men out of boats. The fishermen practise different methods of avoiding this calamity, besides the experiment of castor: they sometimes row full against those volumes of it that appear above water, or throw a light piece of wood upon it; in that case it dives immediately. Sometimes they tack about in order to gain the sun, whose beams the eyes of this creature cannot bear; but if they are near the shore they row into creeks where they cannot be pursued. The excrement, or spawn, of this animal, which floats upon the surface like a viscid slime, is so corrosive, that if it should touch the hands of the fishermen they will be instantly blistered and inflamed. The particulars related of this animal would be incredible, were they not attested upon oath, and confirmed by many witnesses.

Egede informs us, that it had been seen by many hundreds of persons, mariners, fishermen, and others. In the year 1746, Captain Lawrence de Ferry, of Bergen, shot at a sea-snake, which immediately disappeared; and when the boat was rowed near the place, the water appeared tinged with blood. The head of this animal, which it held at least two feet above the surface of the water, was of a greyish colour, and resembled the head of a horse. The mouth was very large and black, the eyes were of the same colour, and a long white mane hung down from its neck, and floated on the sea. Besides the head, they saw seven or eight coils of this snake, about the distance of a fathom one from another.

In 1756, it is upon record, that another was shot at and wounded also, which is described as being of an enormous length, from one hundred to two hundred yards, by the different beholders.

This Sea Serpent does not seem to be a creature prepared for carnage and devastation, and whether it may possess venom of any kind, probably was not examined by those who discovered it. We rather think it to be slow, languid, and quiet, like the whale, which it also resembles in its power of ejecting water through its blow-holes.

The Grace of God Manifested.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,

A desire to perpetuate the memory of the righteous, and to see the triumphs of Christian virtue exhibited to the public eye, prompts me to present you with the following memoir for publication.

The victories of faith exemplified in the life and death of the Christian, will always be viewed, by the pious, with interest and delight. Man need not tarry long on the stage of life, to learn this melancholy truth, that mortals are "born to trouble as the sparks fly upward;" and *he* must be strangely perverted that can mark the way of the perfect, and behold the end of the upright, and not desire to die like a Christian.

The infidel may die in a state of insensibility, the philosopher submit in silence to his fate, and the hero rush thoughtlessly into eternity; but the Christian conquers as he falls, and proves a victor in the arms of death.

I am, Dear Brethren, your
affectionate and humble servant,

Windsor, Dec. 1, 1819.

COLES CARPENTER.

MARY DOUGLASS, the subject of this memoir, was born of respectable parents, at West-Springfield, Mass. 1797. From early life, at various times, she was deeply impressed by the spirit of the Lord, and convinced of her lost condition, and her need of an interest in the all-atoning blood. Her father being friendly to the doctrines taught by the Methodists. invited the ministers to preach at his house; and it appears that they were instrumental in bringing her to God. On hearing a sermon preached by Br. F. D. on 2 Cor. v. 20, she was so humbled under a sense of her guilt and sin, that she threw herself at the foot of the cross, and called upon the children of God to pray for her; and though she was reproached for this singularity, yet such was her thirst for salvation, that she could not be persuaded to give up her suit, until she found rest to her soul: and being importunate at the throne of grace, she soon found deliverance; Christ appearing to her the chiefest among ten thousand, and altogether lovely.

Her situation at this time was such, that she was in a great measure deprived of those privileges which her soul ardently longed for; yet she retained her confidence in the Lord, and a firm belief in the doctrines of the gospel.

December, 1816, she was married to Mr. Henry Douglass of Westfield, who was a member of the Methodist Church, and from that time enjoyed the pleasure of waiting upon the ministers of the gospel under her own roof; and also of having religious meetings at her house: privileges which she highly prized, and which, when sickness deprived her of, she resigned with the greatest reluctance. May 30th, 1818, she was taken with bleeding at the lungs, which led her to conclude that her dissolution was near, and she said she should soon be called to follow her sister that had died a few years before.

Her faith was now brought to a close trial; but that Saviour whom she had faithfully followed in health, did not forsake her in this time of need; for at times in family prayer her soul was so filled with the love of God that she would arise and exclaim, O! if it were the will of the Lord I would be willing to go now: and she seemed to live in constant view of eternity.

In the month of August, through the advice of her physicians, she went on a journey to the state of New-York, and after her return for a short time enjoyed tolerable health, which her friends, eager for her recovery, viewed with too much confidence; but she herself seemed to entertain no expectation of entirely regaining her health, having had from the first a presentiment that her sickness was unto death.

About this time the Lord was pleased to pour out his spirit upon her friends and neighbours. She received this answer to her prayers with transports of joy, and while the groans of the mourner and the songs of the heaven-born soul were saluting her ears, she could say, "Now, Lord lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

At some of the prayer-meetings she was strongly impressed to witness for her Lord and master by publicly declaring his unspeakable goodness to her, and entreating immortal souls to prepare to meet their God; but this duty appeared to her almost impossible, and she shrunk from the cross until she had nearly lost all her confidence, and sunk in despair.

The distress of her mind at this time was so great it seemed to prey upon her health; and as the time of her confinement drew near, she feared she should be left to die in darkness; but at the trying moment the light of her heavenly Saviour broke into her soul; and she exclaimed, O! how good the Lord is.

Being again restored to a comfortable situation she would frequently say, "I do not know but the Lord will spare me long enough to perform the duty I have omitted," and manifested great anxiety to her husband to have the meetings at their house again: but she was so weak that she could not improve the privileges as she wished, and sometimes would say,

"I have lived little faith, and shall die little faith."

A few weeks previous to her death she was severely assaulted by the grand adversary of God and man, and at times, almost thrown into total despondency; but her soul was continually struggling for the fulness of the gospel blessing, and the week before her departure, after pouring out her soul to God in prayer, the cloud broke, and her sorrow was succeeded by joy unspeakable, and full of glory: she sung, she shouted, and clapped her hands, which before she was hardly able to raise, saying to all around, "help me praise the Lord; bless the Lord O my soul, and all that is within me bless his holy name. O! the fulness, the fulness of the gospel." From this until her death she enjoyed a clear evidence of her acceptance with God, and her prospects were bright for immortal glory; she exhorted those that came to see her to prepare to follow her, and faithfully declared that unless they should follow Christ in the humble way of the cross, they never would be able to enter in at the strait gate.

On seeing persons enter her room in gay apparel, she appeared to be much distressed on their account and would say, they come into see me die; but I fear they little think how soon they must die themselves. She talked as freely and as calmly about death, as she would of going a pleasant journey to see her beloved friends: and her affections seemed to be unglued from earthly objects and set on things above; she would kiss her little babes and calmly resign them to the arms of her husband and the protection of her God. And though she manifested some anxiety to see her father, (who at this time was many miles from her), yet upon being informed that he would not soon return, she seemed fully resigned. She was not known to murmur or repine at any of the divine dispensations, and when one of her sisters in the Lord, sitting by her bedside, and seeing her exercised with much bodily pain, said, she was sorry for her; she looked up very earnestly and said, why are you sorry for me? these pains are nothing compared with what my Saviour endured for me. Sometimes she seemed to be wrapt in heavenly visions, and would break forth in joyful acclamations. Whenever her friends inquired what they should ask the Lord to grant her; she would reply, that she might be preserved blameless unto the coming of her Lord and Saviour, and that she might die in the triumphs of faith. She gave direction concerning her funeral, and requested that nothing superfluous should be used on the occasion.

Two days before her death she was thought to be dying, and the neighbours were called in, at which time the triumph of faith was conspicuous: she lifted her eyes towards heaven and exclaimed, "I'm going, I'm going, my soul is happy, I shall soon be with Jesus; glory, glory, glory, hail happy spirits, come Lord Jesus; Oh! why does he delay?" On being asked if she

were not willing to wait the Lord's time, she replied, "O yes; but I thought I should not have to trouble you another night." To her friends that stood weeping round her bed she said, "do not weep for me, do not weep for me."

She discovered a peculiar concern for her brother, who at this time came to see her, entreating him not to rest till he should find the Lord; saying, "I hoped to see all my friends happy in the Lord before my departure; but I must leave them." The night before her death, while her husband was sitting by her bed, she repeated

"How happy every child of grace,
Who knows his sins forgiv'n;"

and requested him to sing the hymn for her. Whilst he was singing,

"A country far from mortal sight,
Yet, O by faith I see;"

her soul was filled with heavenly transports, and she struck in and sung distinctly,

"The land of rest the saints delight,
The heaven prepar'd for me."

Her husband being interrupted by the fulness of his soul, she exclaimed, "sing, still sing on."

While bidding her companion her last farewell, she seemed to be filled with the joys of the upper world; and as earthly things receded from her sight, the ineffable delights of her celestial home shone with brighter radiance upon her, till, having her enemies under her feet, and the Christian's shield in her hand, she burst from the prison of clay, exclaiming as she passed its grates, "glory, glory, glory, amen, amen, amen."

Miscellaneous.

FROM THE ENGLISH METHODIST MAGAZINE.

Extract from a pamphlet, entitled, "Mr. Archibald Bower's motives for leaving his office of Secretary to the Court of Inquisition at Macerata, in Italy."

"I never, (says Mr. Bower,) pretended that it was for the sake of religion alone, that I left Italy; but, on the contrary, have often declared, as all my friends can attest, that, had I never belonged to the Inquisition, I should have gone on, as

most Roman Catholics do, without ever questioning the truth of the religion I was brought up in, or thinking of any other. But the unheard-of cruelties of that hellish tribunal shocked me beyond all expression, and rendered me, as I was obliged, by my office of Counsellor, to be accessory to them, one of the most unhappy men upon earth. I therefore began to think of resigning my office; but, as I had on several occasions, betrayed some weakness, as they termed it, that is, some compassion and humanity, and had, upon that account, been reprimanded by the Inquisitor, I was well apprized, that my resignation would be ascribed by him to my disapproving the proceedings of the holy tribunal. And, indeed to nothing else could he have ascribed it, as a place at that board was a sure way to preferment, and attended with great privileges and a considerable salary. Being therefore, sensible how dangerous a thing it would be to give the least ground to any suspicion of that nature, and no longer able to bear the sight of the many barbarities practised almost daily within those walls, nor the reproaches of my conscience, in being accessory to them, I determined, after many restless nights, and much deliberation with myself, to withdraw at the same time from the Inquisitor and from Italy. In this mind, and in the most unhappy and tormenting situation that can possibly be imagined, I continued near a twelvemonth, not able to prevail upon myself to execute the resolution I had taken, on account of the many dangers which I foresaw would inevitably attend it, and the dreadful consequences of my failing in the attempt. But, being in the mean time ordered by the Inquisitor to apprehend a person, with whom I lived in the greatest intimacy and friendship, the part I was obliged to act on that occasion, left so deep an impression in my mind as soon prevailed over all my fears, and made me determine to put in execution, at all events, and without further delay, the design I had formed. Of that remarkable transaction, therefore, I shall give here a particular account, the rather as it will shew in a very strong light, the nature of the proceedings in that horrid court.

The person, whom the Inquisitor appointed me to apprehend, was Count Vincenzo della Torre, descended from an illustrious family in Germany, and possessed of a very considerable estate in the territory of Macerata. He was one of my very particular friends, and had lately married the daughter of Signor Constantini, of Fermo, a lady no less famous for her good sense than her beauty. With her family, too, I had contracted an intimate acquaintance, while professor of rhetoric in Fermo, and had often attended the Count, during his courtship, from Macerata to Fermo, but fifteen miles distant. I therefore lived with both in the greatest friendship and intimacy; and the Count was the only person that lived with me, after I was made Counsellor

of the Inquisition, upon the same free footing as he had done till that time ; my other friends being grown shy of me, and giving me plainly to understand, that they no longer cared for my company.

As this unhappy young gentleman was one day walking with another, he met two Capuchin friars ; and, turning to his companion, when they were passed, 'What fools,' said he, 'are these, to think they shall gain heaven by wearing sackcloth and going bare-foot ! Fools indeed, if they think so, or that there is any merit in tormenting one's self : they might as well live as we do, and they would get to heaven quite as soon.' Who informed against him, whether the friars, his companion, or somebody else, I knew not ; for the Inquisitors never tell the names of the informers to the counsellors, nor the names of the witnesses, lest they should except against them. It is to be observed, that all, who hear any proposition, that appears to them repugnant to, or inconsistent with, the doctrine of the holy mother church, is bound to reveal it to the Inquisitor, and likewise to discover the person by whom it was uttered ; and, in this affair no regard is to be had to any ties, however sacred ; the brother being bound to accuse the brother, the father to accuse the son, the son the father, the wife her husband, and the husband his wife ; and all bound, on pain of eternal damnation, and of being deemed and treated as accomplices, if they do not denounce in a certain time ; and no confessor can absolve a person, who has heard any thing said, in jest or in earnest, against the belief or practice of the church, till that person has informed the Inquisitor of it, and given him all the intelligence he can concerning the person by whom it was said.

Whoever it was that informed against my unhappy friend, whether the friars, his companion, or somebody else who might have overheard him, the Inquisitor acquainted the board one night (for, to be less observed, they commonly meet, out of Rome, in the night) that the above-mentioned propositions had been advanced, and advanced gravely, at the sight of two poor Capuchins : that the evidence was unexceptionable ; and that they were therefore met to determine the quality of the proposition, and proceed against the delinquent agreeably to that determination. There are in each Inquisition twelve counsellors, viz. four Divines, four Canonists, and four Civilians. It is chiefly the province of the divines to determine the quality of the proposition, viz. Whether it is heretical, or only savours of heresy ; whether it is blasphemous and injurious to God and his saints, or only erroneous, rash, schismatical, or offensive to pious ears.

That part of the proposition, "Fools, if they think that there is any merit in tormenting one's self," was judged and declared

heretical, as openly contradicting the doctrine and practice of holy mother church recommending austerities as highly meritorious. The Inquisitor observed, on this occasion, that by the proposition, "Fools indeed," &c. were taxed with folly not only the holy fathers, who had all to a man practised great austerities, but St. Paul himself, who "chastised his body," that is, whipped himself, as the Inquisitor understood it; adding, that the practice of whipping one's self, so much recommended by all the founders of religious orders, was borrowed of the great apostle of the gentiles.

The proposition being declared heretical, it was unanimously agreed by the board, that the person who had uttered it, should be apprehended and proceeded against agreeably to the laws of the Inquisition. And now the person was named; for, till it is determined whether the accused person should or should not be apprehended, his name is kept concealed from the counsellors, lest they should be biased, says the Directory, in his favour or against him. For, in many instances, they keep up to an appearance of justice and equity, at the same time that, in truth, they act in direct opposition to all the known laws of justice and equity. No words can express the concern and astonishment it gave me to hear, on such an occasion, the name of a friend for whom I had the greatest esteem and regard. The Inquisitor was apprized of it; and, to give me an opportunity of practising what he had often recommended to me, viz. of conquering nature with the assistance of grace, he appointed me to apprehend the criminal, as he stiled him, and to lodge him safe, before day-light, in the prison of the holy Inquisition. I offered to excuse myself, but with the greatest submission, from being any ways concerned in the execution of that order; an order, I said, which I entirely approved of, and only wished it might be put in execution by some other person; for your lordship knows, I said, the connection. But the Inquisitor shocked at the word, "What?" said he, with a stern look and angry tone of voice, "talk of connections where the faith is concerned! there is your guard, pointing to the Sbirri, or bailiffs, in waiting, let the criminal be secured in St. Luke's cell (one of the worst) before three in the morning." He then withdrew with the rest of the counsellors, and, as he passed me, "Thus," he said, "nature is conquered." I had betrayed some weakness, or sense of humanity, not long before, in fainting away while I attended the torture of one who was racked with the utmost barbarity; and I had, on that occasion, been reprimanded by the Inquisitor for suffering nature to get the better of grace; it being an inexcusable weakness, as he observed, to be any way affected with the suffering of the body, however great, when inflicted, as they ever are in the Holy Inquisition, for the good of the soul.

And it was, I presume, to make trial of the effect this reprimand had had upon me, that the execution of this cruel order was committed to me. As I could by no possible means decline it, I summoned all my resolution, after passing an hour by myself, I may say in the agonies of death, and set out a little after two in the morning, for my unhappy friend's house, attended by a notary of the Inquisition, and six armed Sbirri.

We arrived at the house by different ways, and, knocking at the door, a maid servant looked out of the window, and, inquiring who knocked, was answered, the Holy Inquisition, and, at the same time, ordered to awake nobody, but to come down directly and open the door, on pain of excommunication. At these words, the servant hastened down, half naked as she was, and having with much ado, in her great fright, at last opened the door, she conducted us, as she was ordered, pale and trembling, to her master's bed chamber. She often looked very earnestly at me, as she knew me, and shewed a great desire of speaking to me; but, of her, I durst take no kind of notice. I entered the bed-chamber with the notary, followed by the Sbirri, when the lady, awaking at the noise, and seeing the bed surrounded by armed men, screamed out aloud, and continued screaming, as out of her senses, till one of the Sbirri, provoked at the noise, gave her a blow on the forehead that made the blood run down her face, and she swooned away. I rebuked the fellow very severely, and ordered him to be whipped as soon as I returned to the Inquisition.

In the mean time the husband awaking, and, seeing me with my attendants, cried out, in the utmost surprise, "Mr. Bower!" He said then no more; nor could I, for sometime, utter a single word; and it was with much ado that, in the end, I mastered my grief so far as to be able to let my unfortunate friend know, that he was a prisoner of the Holy Inquisition. "Of the Holy Inquisition!" he replied, "alas! what have I done? My dear friend, be my friend now." He said many affecting things; but, as I knew it was not in my power to befriend him, I had not the courage to look him in the face, but turning my back to him, withdrew, while he dressed, to a corner of the room, to give vent to my grief there. The notary stood by him while he dressed, and, as I observed, quite unaffected. Indeed, to be void of all humanity, to be able to behold one's fellow-creatures groaning and ready to expire in the most exquisite torments cruelty can invent, without being in the least affected with their sufferings, is one of the chief qualifications of an Inquisitor, and what all, who belong to the Inquisition, must strive to attain to. It often happens, at that infernal tribunal, that, while an unhappy, and probably an innocent, person is crying out, in their presence, on the rack, and begging by all that is sacred for one moment's

relief, in a manner one would think no human heart could withstand, it often happens, I say, that the Inquisitor and the rest of that inhuman crew, quite unaffected with his complaints, and deaf to his groans, to his tears and entreaties, are entertaining one another with the news of the town; nay, sometimes they even insult, with unheard-of barbarity, the unhappy wretches in the heights of their torments.

(To be concluded in the next.)

WOMAN.—THE CONTRAST.

An Extract.

IN the codes of modern infidelity and licentiousness, as well as among uncivilized nations, woman is exhibited as the mere servile instrument of convenience or pleasure. In the volume of Revelation she is represented as the equal, the companion, and the help-mate of man. In the language of worldly taste, a fine woman, is one who is distinguished for her personal charms, and polite accomplishments. In the language of Scripture, she is the enlightened and virtuous mistress of a family, and the useful member of society. The woman who is formed on the principles of the world, finds no enjoyment but in the circles of affluence, gaiety, and fashion. The woman who is formed on the principles of the Bible, goeth about doing good: she visiteth the fatherless and the widows in their affliction: she stretcheth forth her hands to the poor, yea, she reacheth forth her hands to the needy. The one dresses with elegance, and shines in the dance: The other *“opens her mouth with wisdom; in her tongue is the law of kindness, and her most valued adorning is not gold, or pearls, or costly array; but good works, and the ornament of a meek and quiet spirit.”* The hours of the one are divided between routs and assemblies, and visiting, and theatres, and cards: the other *looketh well to the ways of her household, and eateth not the bread of idleness.* “The business of the one is pleasure; the pleasure of the other is business. The one is admired abroad; the other is beloved and honoured at home.” “Her children rise up and call her blessed; her husband also, and he praiseth her. Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised.”

ANECDOTE.

THE wife of Phocion, an Athenian general, entertained in her house an Ionian lady, one of her friends: the lady showed her her bracelets and necklaces, which had all the magnificence that

gold and jewels could give them. Upon which the good matron said, "Phocion is my ornament, who is now called the twentieth time to the command of the Athenian armies."

REFLECTIONS.

Should not the Christian matron say, when presented with, and tempted by the pride and vanity of dress, Christ is my ornament, Religion is my ornament? Let them learn to make as much of Christ and his holy religion, as the heathen matron did of her husband.

A professor of religion, whether male or female, following the fashions of the world is a most pitiable object. Can we be transformed by the renewing of our mind, and at the same time be conformed to the world? Can we seek the ornament of a meek and quiet spirit, while we seek the outward adorning of ruffles and rings, curling the hair and costly apparel? Have we learned the art of being the disciples of Christ without the pain of self-denial; without bearing the cross? Do not many congregations appear more like a flower-garden than like a Christian assembly? Do we not, in conforming to the world, seek the friendship of the world? And do we suppose that we can be friends of the world, and not the enemies of God?

But in the finery and extravagance of dress, there is not only a sinful and deadly conformity to the world; but there is also of necessity a shameful neglect of the most important Christian duties. For while time and money are lavished in adorning the body, the hungry are not fed, the naked are not clothed, and the sick and prisoners are not visited. In the fond hope of pleasing the world, we gratify our pride, wound the cause of Christ, and excite the enemies of the cross to neglect and ridicule that religion which, while it professes humility and meekness, presents little more than the garb of pride and ostentation. Many are led astray by enquiring, what harm is there in this or that? You dress like the vain world, you must act like the world, walk, talk, and visit like the world. Is there no harm in all this! Rather enquire what *good* is there in this or that? Is this the way to be holy? In this do I act like a disciple of Jesus Christ? Is this the way to be more crucified to the world? In so doing, do I walk in the path of self-denial—in the way of the cross? The professors of religion should ever consider themselves under discipline for the kingdom of heaven, and should therefore do every thing to the glory of God. There is a simplicity that should mark the followers of Christ, and distinguish them from the world. The road of fashion is the way to death. Let us not be deceived. The world smiles, but it is only to betray. If we would be holy, if we would be Christians, we must be

singular : we must be separate from sinners in our spirit, tempers, words, actions and dress : we must not be conformed to the world. A marked distinction must be kept up between them that love God, and them that love him not. S.

To the Editors of the Methodist Magazine.

MESSRS. EDITORS,

IF you think the following example of Christian courage, which was common in the first ages of the church, worthy of a place in your Magazine, you will, by its publication, oblige
A SUBSCRIBER.

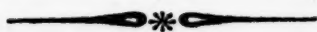
December, 1819.

"When *Modestus*, the Governor under *Valens* the *Arian* Emperor, could not by any means bring over *Basil* to their party he threatened him with severity ; Dost thou not *fear* this power that I have ? Why should I fear ? said *Basil* ; what canst thou do, or what can I suffer ? The other answered, the loss of thy *Estate, Banishment, Torment, and death* ; but threaten us with something else if thou canst, (said *Basil*) for none of these things can reach us ; confiscation of *estate* cannot hurt him that has nothing to lose, unless thou wantest these tattered and threadbare garments, and a few books wherein all my estate lies ; nor can I be properly *banished*, who am not tied to any place ; wherever I am it will be my country, *the whole earth is God's*, in which I am but a *pilgrim* and a stranger : I fear no torments, my body being not able to hold out beyond the first stroke ; and for *death*, it will be a *kindness* to me, for it will but so much the sooner send me unto God, for whose sake I live, and am indeed in a great measure already dead, towards which I have been a long time hastening. And there is no reason to wonder at this freedom of speech : in other things we are meek and yielding ; but when the cause of God and religion is concerned, overlooking all other things, we direct our thoughts only unto him ; and then *fire and sword, wild beasts and engines* to tear off our flesh, are so far from being a *terror*, that they are rather a pleasure and recreation to us : Reproach and threaten and use your power to the utmost, yet let the Emperor *know*, that you shall never be able to make us assent to your wicked doctrine : no, though you should threaten ten thousand times worse than all this."

"The Governor was strangely surprised with the spirit and resolution of the man, and went and told the Emperor that *one* poor Bishop was too hard for them all. And indeed so big

were their spirits with a desire to assert and propagate the true faith, that they would not hide their heads to avoid the greatest danger."

Cave's "Primitive Christianity," part. ii. p. 137, &c.



Religious and Missionary Intelligence.



To the Editors of the Methodist Magazine.

Lynn, (Mass.) December 6, 1819.

DEAR BRETHREN,

THE following extracts from two letters, addressed to the *Methodist Missionary Society* of this place, by the Rev. J. A. Merrill, who was appointed missionary for the New England Conference last June, are forwarded for publication in your Magazine.

E. MUDGE.

E HEDDING.

"After my appointment I spent two Sabbaths at Concord, N. H. with brother Brodhead. The people appeared deeply affected under the word, were very anxious for Methodist preaching, and pressed me hard to make them another visit. I arrived home the 3d of July, and after spending about four days with my family, set out for the Upper Coos, and had the happiness of seeing that my labour in the Lord was not entirely in vain. I am sorry to say, that in many places there is a famine of the word. The people on both sides of Connecticut river, for a distance of sixty or seventy miles, are in a very destitute state. On New-Hampshire side, from the town of Bath to Canada line, there is but one settled Congregational minister; and on Vermont side, from Barnet to the line, only one: and of our order, from Littleton to the line, on what is called Stratford circuit, but one travelling preacher. Through all this extent of country there is scarcely a town where God is not now pouring out his Spirit in a greater or less degree. A large portion of the people are looking to us, saying, come and preach to us: and, seeing their eagerness to hear, and the spirit of awakening among them, I could not but spend some time with them. One Sabbath that I preached at Guildhall, in the Court-house, God manifested his awakening and consoling mercy; many were pricked in the heart, and enquired what they should do? One man professed to find peace that day, and another shortly after, and a general seriousness rests upon the minds of the people. To give you a just idea of the great earnestness of the people, perhaps I cannot; but many assembled from the adjoining towns

on both sides of the river, for the distance of twenty or thirty miles. My heart is truly affected to see the people who are so desirous of Methodist preaching, so poorly supplied. May God in his good providence open the way for their being better supplied with the word and ordinances of his house. I have made two tours into this country, and contemplate making another in a few days. I have visited several places in the north part of Vermont, and am happy to state that there is a great attention among the people. My congregations have been large and serious, and every where the people say, come and visit us again; we wish your preachers to visit us: some say, have pity on us, we are destitute, we believe your doctrines: O that we could be favoured with the gospel as preached by you. I have visited a number of the towns on Connecticut river, in the southerly part of the state of New-Hampshire, and in many places the prospect is pleasing. In the town of Haverhill a gracious work of God has lately broken out; perhaps more than thirty have experienced religion, and nearly that number joined society within a very few weeks. Glory be to God!

At our camp-meeting, at Concord, Grafton county, New-Hampshire, we were favoured with beautiful weather, and such a place for the Divine presence I never before saw. From its commencement the work seemed to increase, and some were thought to be converted in every prayer-meeting; the number, of whom we gained an evidence that they experienced a change, was thirty, and thirty-five joined society. It was thought that about three thousand were present on the Sabbath. Perhaps there was never more seriousness, or better attention on any such occasion. There is no doubt that hundreds were deeply awakened, and that the fruits of this meeting will be seen in eternity. I have made a short visit to Vermont since the camp-meeting at Concord, and attended one at Barre. Great and marvellous were the displays of Divine power at this place.—Between four and five thousands were present on the Sabbath.—An awful sense of God rested upon the people:—such solemnity, it was acknowledged, had seldom been seen; the mournful cries of the wounded, and the songs of the ransomed, afforded a subject both affecting and delightful. Several circumstances took place worthy of notice. One in particular;—three young men came on the ground with a view to make disturbance; but no sooner were they arrived, than one of them was struck with an awful sense of his crimes; and, yielding to his convictions, was soon so overwhelmed with a sense of his guilt, that the natural functions of his body seemed suspended, and he sunk to the ground. When a little recovered, he entreated the prayers of God's people, fell to praying for himself, and, in answer to prayer, God had mercy on him, and he came out triumphant.

At this meeting about forty were the happy subjects of the work, among whom were several persons of respectability. The good Lord is truly favouring us in this part of his heritage. Truly I never knew a time when there was so great a cry for preachers of the word. Some of the advantages arising from a mission in this country are,—1. Those who have no preaching are visited. 2. When a work breaks out on the remote parts of a large circuit, the converts may have their spiritual guides at hand to instruct them.

J. A. MERRILL."

Sept. 13, 1819.

" Since my last communication I have visited the north parts of New-Hampshire and Vermont twice. Also, from the Upper Coos, through the north settlements in the Maine, down to the Kennebeck river; thence round by Fryburgh, up the Saco river, through the notch of the White Hills, back to Connecticut river. I have also spent some time at a place called Indian Stream; which lies between degrees forty-five and forty-six north. This is a new place, where there are about twenty families who have been very destitute of the means of instruction. They were very grateful for my visit, much affected under the word, and desirous that we should continue to care for them. I was informed that they had not been visited before by any missionary. I have persuaded the circuit preachers to give them week-day preaching once in two weeks. In most of the places I have visited there is considerable attention among the people, and in some of them a good work. Considering the disadvantages under which the inhabitants are placed in this new country, they must, in general, be considered enterprising and industrious; and it is hoped that the time is at hand, when they will be better supplied with the word and ordinances of God's house.

J. A. MERRILL."

Nov. 13, 1819.

To the Editors of the Methodist Magazine.

Otis, September 15, 1819.

DEAR BRETHREN,

I TAKE the liberty to transmit to you an account of the revival of religion in the town of Alford, in the state of Massachusetts, Pittsfield circuit; which, if you think proper, you can publish in your useful Miscellany.

LEWIS PEASE.

For rising twenty years there has been a Methodist Society in this town: but for some years past it has been small, and religion has not appeared to flourish as in many places: yet there has been a few substantial friends of God and his

cause, who have statedly met for public worship; and by their fervent prayers, both in public and in their families, have manifested their anxious desires for the salvation of their children, and the souls of those around them. Some time in the fore part of the year 1818, they, after considerable difficulty and labour, so far agreed in uniting their strength, as to determine on building a house for the worship of God. In the fall of the same year the house was inclosed, and the last of November the first quarterly meeting was held in it. A few weeks previous to the quarterly meeting, there were several deaths in this town. The persons that died, and the circumstances which attended their death, seemed to impress the minds of many with a degree of serious concern for their souls. The first I would notice was Mary Fairchild, the daughter of M. and L. Fairchild. This young woman possessed good natural abilities, and had acquired more than an ordinary share of academical accomplishments. Soon after she ended her studies at Lenox in 1817, her health became very much impaired, and at times she manifested a degree of insanity. In this unhappy state she remained for some time: but in the course of her illness, for about six weeks, she appeared quite rational, in which time she became very serious, and was often found in prayer. Her pious mother found it necessary to give her encouragement from the word of promise. At one time she entered the room, and found Mary in deep distress of soul: in her countenance was depicted the anguish of her mind. She requested the prayers of her mother; but this was more than a mother could bear. She left the room, and retired in secret, where she poured out her soul to God in prayer in behalf of her child. Soon after she returned, and saw a change in her. Mary then spoke as though God had manifested himself to her, in delivering her from the pit of corruption, and had put a new song in her mouth. Being at a distance from her Father's, she requested to go home, and seemed anxious to let her friends know what God had done for her soul. But before they reached home a certain wildness appeared, and soon her former affliction returned with a deep and settled melancholy. In this frame she continued till her death, which was on the 15th of October. I was called to attend her funeral on the 18th. A large and attentive assembly convened. Some of her young companions appeared tender. Her father (who at this time was not a professor, though his house had been for years an asylum for the ministers of Christ) felt the severity of the stroke, and began to realize the importance of being prepared for death.

At this time Cynthia C. Fenn was very low. She and her parents were members of the Methodist society. Cynthia had

been a professor for some years; but previous to her illness she lost the enjoyment of religion in a great degree, and became backsliden in heart. Finding her complaint increasing, and the symptoms more alarming, she began to plead with God to restore her soul to his favour. After some weeks the Lord heard prayer, and sent the peaceful answer. Her soul was now happy in God. She admired the goodness of her Saviour, and was astonished at her past unfaithfulness and indifference. She said to her friends, "I had no idea that I had so far wandered from God, and from the path of duty." She manifested peace and resignation of mind until she departed this life, Nov. 20th. In just five weeks from the day I attended the funeral of Mary, I was called to attend the funeral of Cynthia. Feeling for the youth of this place, I addressed myself to them in particular. Many wept, and it appeared that God was about to revive his work. The next Sabbath the quarterly meeting, above mentioned, was held in this place. The presiding elder, though extremely afflicted in body, and scarce able to attend to the duties of his charge, spoke for a short space as one anointed anew from on high to publish a free salvation. It was a time of refreshing from the presence of the Lord to many souls. God was pleased to honour this meeting with good: awakenings increased, and conversions soon followed. This revival was not so extraordinary on account of the number, (which was between twenty and thirty) as it was in respect to the subjects of the work, and the circumstances which attended it. In lovefeast the Lord spoke peace to the soul of a child, ten or eleven years of age, the daughter of J. Hill. Soon after her father experienced the pardon of sin, and was made to rejoice in the liberty of the children of God. About four or five weeks after the quarterly meeting, the Lord sent salvation to the souls of the father and sister of departed Mary; and a brother and sister of Cynthia, with several others, were made to share in the great salvation. Brother Fairchild's family was now a happy family; but their joy was not full: three children yet remained; but were soon after brought to the knowledge of the forgiveness of sin. About this time the work became so general, that I was sent for. I visited the place on Saturday, and found many enquiring what they must do to be saved. Sunday the Lord was present with us in the exercise of public worship. Monday morning I visited the family of Mr. Pyncheon, whose companion was near death, and expired the next morning. This morning I visited the house of Philander Hulbert, Esq. whose daughter appeared to be near her end. She was much distressed in mind on account of sin. She now saw the vanity, and emptiness of all earthly things, and her incessant cry was, give me Christ or else I die. Wednesday morning, while her parents and friends were standing around

her bed, listening to her fervent supplications for mercy, Jesus smiled upon her: the cloud broke—peace and joy flowed into her soul. The change was evident. The grace of God supported her, in the midst of her afflictions. She continued triumphant in soul for the space of twenty-four hours from the time the Lord set her at liberty, and then died, Jan. 8th, in the full prospect of heaven and glory. After she found peace, she took an affectionate farewell of her parents, and also of her companion, Mr. Hollombeck, with whom she had been united in marriage but seven weeks: how quickly is the tenderest union dissolved! truly in the midst of life we are in death. This was the most solemn, and yet glorious week I scarce ever witnessed. But to return. The Saturday following, the only son of brother Fairchild, who had been living at a distance from home, hearing of the good work of God in this place, and having had a desire to flee the wrath to come since the death of his sister, came home. On Sunday evening he became incessant in prayer. The prayer-meeting closed about nine in the evening at his father's house. After the people had dispersed, (excepting six or eight, who were mourning on account of their sins,) he fell on his knees, and continued praying as in an agony for the space of two or three hours; when the Lord answered prayer, and spoke peace to his soul. He soon began to exhort the mourners around him, to look to Jesus by faith for pardon. He called for the coloured servant. I entered the kitchen and found him on his knees, crying to God to have mercy on him. This was truly an affecting scene—the midnight hour witnessed the parents and children rejoicing in God—the new-born son proclaimed a free salvation.—What a variety of scenes were passing before us—a general solemnity rested on every countenance. Several other instances I might name; but I purposed brevity. I have only to remark to the youth, into whose hands these lines may fall, how frail is man! Remember your Creator in the days of youth! four, in a few weeks, in this neighbourhood, have made an exchange of worlds in the morning of their days. May the living lay it to heart, and prepare for a happy eternity!

EXTRACT OF A LETTER FROM REV. J. B. FINLEY, DATED DAYTON,
OHIO, DECEMBER 3, 1819.

DEAR BRETHREN,

PERHAPS it will be pleasing to some of your readers to hear of the success of the gospel among the Indians of the Western forests.

God, through the instrumentality of Methodist preaching, has begun a most glorious work of religion among the Wyan-

dots, the commencement of which I design to make the subject of some future communication.

At our last Annual Conference, I was appointed to the charge of this District, (Lebanon) in which was included the mission established at that time among the Indians. I appointed to hold a quarterly meeting on the 13th and 14th of November with them, on the head of Mad-River, forty-two miles from Upper Sandusky, and twelve from Solomon's town, the chief habitation of this nation. Accordingly on the 13th we met at the place appointed, at which place were convened perhaps sixty Indians, among whom were four Chiefs, whose names are, Between-the-logs, Monnonque, Hicks, and Scuteash, and their families. We had two interpreters, Brother Armstrong, a white man, who was taken prisoner in the year 1780; and Jonathan Pointer, a coloured man, who was taken when small. Both of these have experienced religion since they began to interpret the gospel to the Indians, and are both very happy in the love and enjoyment of God.

We commenced our meeting by singing and prayer, in which the Indians joined. They have learned to sing several of our hymns in English, particularly this, "Jesus my all to heaven is gone," &c. After these exercises, I commenced speaking to them on the providence of God, and our duty to him and one another, and of the necessity of all men, whether white, red or black, breaking off from sin, and seeking mercy at the hand of God. Brother Moses Hinkle concluded with exhortation, all of which, I believe, they perfectly understood by the interpreter. We then joined in singing and prayer: it was a happy meeting to us all.

At candle light we commenced again, and Brother Hinkle showed them that the religion taught them by the Catholics was not according to the Bible—that worshipping departed saints and images, was idolatry, and that God required all men to worship him in spirit and in truth—that doing penance, and confessing their sins to the priests would not save them—that nothing but faith in Christ would save fallen man. The services concluded with singing and prayer. This meeting was made a blessing to many. Nine o'clock on Sabbath morning was appointed for our lovefeast. It commenced with unusual solemnity. I endeavoured to open to them the nature and design of our lovefeast, to which they all gave their ascent with a tone of voice something like our amen. I must say I never saw more solemnity in a lovefeast in my life. We were all bathed in tears, and in the fulness of my heart I cried out, O what hath the Lord wrought. Here are red, and white, and black men, of different nations and languages, sitting together under the Tree of life, partaking of its most precious fruits, and sweetly

bathing their souls in the ocean of redeeming grace and dying love. After we had witnessed our love to God, and our brethren, in the simple act of taking the bread and water, we proceeded to speak of the feelings and state of our souls. (This was done by an interpreter.) The first that rose as a witness for our holy religion was Between-the-logs, one of the Chiefs. He lifted his eyes toward heaven, streaming with tears of gratitude to God, and after a short pause began as follows—"My dear brethren, I am happy this morning that the Great Spirit has permitted us to assemble here for so good a purpose as to worship him, and strengthen the cords of love and friendship. This is the first meeting of this kind held for us, and now, my dear brethren, I am happy that we who have been so long time apart, and have been enemies to one another, are come together as brothers, at which our Great Father is well pleased. For my part I have been a very wicked man, and have committed many great sins against the good Spirit, and was addicted to drinking Whiskey, and many evils: but I thank my good God that I am yet alive, and that he has more perfectly opened my eyes to see those evils by his ministers, and the good book, and has given me help to forsake those sins, and turn away from them. Now I feel peace in my heart to God, and all men; but I feel just like a little child beginning to walk—sometimes very weak and almost give up; then I pray, and my Great Father hears me, and gives me the blessing: then I feel strong and happy—then I walk again: so sometimes up, and sometimes down. I want you all to pray for me that I may never sin any more; but always live happy, and die happy; then I shall meet you all in our Great Father's house above, and be happy forever." This speech was attended with power. The next that rose was Hicks, who is the most temperate, and the most zealous man for religion in the nation. His speech was not all interpreted; but brother Armstrong told me, that after expressing his gratitude to God for what he felt, and hoped to feel, he exhorted the Indians to be engaged for the blessing, and urged his exhortation by this argument; that when he was a boy his parents used to send him on errands, and sometimes he saw so many new things that he would say, by and by I will ask, when I have seen this or the other; but after a while he would forget what he was sent for, and have to go home without it: so may you. You have come to get a blessing, and if you do not ask for it, you will have to go home without it: then the wicked Indians will laugh at you for coming so far for nothing. Now seek—now ask, and if you get the blessing you will be happy, and go home light, and then be strong to resist evil, and do good: he concluded by imploring the prayers of his brethren. After him Scuteash arose, and with a smiling and serene coun-

tenance thus began—"I have been a great sinner, and drunkard which made me commit many great sins, and the Great Spirit was very mad with me, so that in here (pointing to his breast) always sick, no sleep, no eat; walk, walk—drink whiskey: then I prayed to the Great Spirit to help me to quit getting drunk, and to forgive me all my sins: and God did do something for me—I do not know from where it comes, nor where it go; but it come all over me. (Here he cried out waugh! waugh! as if shocked by electricity.) Now me no more sick. Me sleep, eat, and no more get drunk—no more drink whiskey—no more bad man. Me cry—me meet you all in our Great Father's house, and be happy forever." After this, we in our turn, told how God had dealt with us, and our morning meeting came to a close.

By this time, I suppose there were three hundred whites gathered from the different frontier settlements. This gave us the opportunity of preaching to them Christ and him crucified, and I have no doubt but it was made a blessing to many. For convenience I this day separated the congregation, and held our Indian meeting in a small hut. I tried first to address them by giving them the history of man—his fall—his redemption by Christ, and how Christ was manifested in the flesh—how he came to his own, and they rejected and crucified him; and that he rose from the dead, and was seen of many, and ascended up into heaven—that he commanded his disciples to wait at Jerusalem—and as we are sitting, so were they, when, all at once the Holy Ghost descended like the rushing of a mighty wind, and three thousand were converted in one day. At this they made the whole house ring with waugh, waugh,—great Camp-meeting.

After this Brother Hinkle and Steward* addressed them, and our meeting, for the present, closed with singing and prayer.

Before our evening meeting commenced, Steward told me that the Indians were determined to pray all night, or obtain the blessing; that it would not do to go home without it, and that it was the wish of the chiefs that I should exhort the white people that were there, and then give them liberty to speak to their people, and ours if they felt free to do it. This being agreed to, after candle-light we all met, and after I had given my exhortation, and taken my seat, Monnonque, one of the chiefs rose, and for about forty minutes exhorted his people with great zeal and pathos, if I might judge by his gesture, and the effect it had on them that heard and understood. This was not interpreted; but I was told by Brother Armstrong that the purport was to look to the Lord for the

* Steward is the man of colour, who, under God, has been the principal instrument of this work. He was free born. Can read very well, and write,—is a man of a meek and humble mind. He lives with the Indians; and they have the utmost confidence in him.

blessing now. Then he addressed us by the interpreter as follows—"Fathers and brethren, I am happy this night before the Great Spirit that made all men, both red, white and black, that he has favoured us with good weather for our meeting, and brought us together that we may help one another to get good, and do good. The Great Spirit has taught you and us both in one thing, that we should love one another, and fear and obey Him. Us Indians he has taught by his Spirit; and you, white men, he has taught by your good book, which is all one. But your book teaches you, and us by you, more plain than we were taught before, what is for our good. To be sure we served our Great Father sincerely (before we were told by the good book the way) by our feasts, rattles and sacrifices, and dances, which we now see were not all right. Now some of our nation are trying to do better; but we have many hinderances, some of which, I mean to tell. The white men tell us they love us, and we believe some do, and wish us well; but a great many do not, for they will bring us whiskey, which has been the ruin of our people. I can compare whiskey to nothing but the devil; for it brings with it all kinds of evil—it destroys our happiness, it makes Indians poor, strips our squaws and children of their clothes and food—makes us lie, steal and kill one another. All these, and many other evils, it brings amongst us; therefore you ought not to bring it amongst us. Now you white people make it, you know its strength and use, Indians do not. Now this whiskey is a curse to yourselves—why not quit making it? This is one argument used by wicked Indians against the good book; if it is so good, why do not white men all do good? Another hinderance is, white men cheat Indians, take away their money, and skins for nothing. Now you tell us your good book forbids all this; why not then do what it tells you? then Indians do right too. Again, you say our Great Father loves all men, white, black and red men, that do right; then why do you look at Indians as below you, and treat them as if they were not brothers? does your good book tell you so? I am sure it does not. Now brothers, let us all do right; then our Great Father will be pleased, and will make us happy in this world, and when we die then we shall all live together in his house above, and always be happy." Then Between-the-logs rose, and desired to be heard—said he, "Will you have patience to hear me, and I will give you a history of religion among the Indians for some time back, and how we have been disappointed. Our fathers had a religion of their own, in which they served God and were happy. Before they were acquainted with white men, they used to worship in feasts by sacrifice, in dances, and by rattles; in the performance of which they thought they were right, (but we now see that they were some of them useless)

and they used to make us do good, and sometimes would whip us to make us good. But a great while ago the British sent us the good book by the Roman priest, and we listened to him—he taught us that we must confess our sins, and that he would forgive them, and that we must worship Lady Mary, and do penance for our sins—he baptized us with spittle and salt, and many of us done as he told us. Now we thought to be sure we were right: he told us to pray, and many used to pray, and carry the cross on our breasts. He told us that it was wrong to drink whiskey; but we found that he would drink whiskey, and then we followed him and got drunk too. At last our priest left us, and this religion died all away. Then we thought we would return to our father's religion; and some of us quit getting drunk, and we began to do pretty well. Then the Shawnee prophet arose, and pretended he had conversed with our Great Father, and that he had told him what Indians ought to do; and we heard, and followed him. To be sure he told us many good things with the bad—he told us it was wrong to drink whiskey; but after a while we found that he was like the Roman priest; he would tell us we must not do things, and he would do them himself: so here we were deceived again. Then we thought our father's religion was the best religion, and we would follow it. After some time then the Seneca prophet arose, and we all heard, and followed him a little while. But by this time we were very jealous, and watched him very close, and found him like our former teachers—so we left him, and were again misled. By this time we began to think that our own religion was a great deal the best, and we made another trial to establish ourselves in it, and had made some progress. Then the war broke out between our father the President, and king George, and our nation was for war, and every man wanted to be big man. Then we drink whiskey and fight, and when the war was ended we were all scattered, and many killed. The Chiefs then thought that they would try to gather the nation once more, and we had got a good many together---then a black man, Steward, our brother here, came to us, and said he was sent by our Great Father to tell us the good way; but we thought he was like all the rest, and wanted to cheat us, and get our money and land. He told us of all our sins, and shewed us what was ruining us, drinking whiskey, and that the Great Spirit was angry with us, and that we must quit all these things. But we treated him ill, and gave him little to eat, and trampled on him, (so now we are sure if the Great Spirit had not sent him he could not have withstood our treatment) and was still jealous of him until we had tried him a whole year. About this time our father (the President) counselled us to buy our land, and we had to go to the great city to see him; and when we came home our old preacher was still with us, and he told us the same things, and we

could find no alteration in him. About this time he talked of going away to leave us, to see his friends, and our squaws told us that we were fools to let him go, for the Great God had sent him, and that we ought to adopt him. But still we wanted to wait longer. But they told us what God had done for them by this man; so we attended his meeting in the council-house, and the Great Spirit came upon us, so that some cried aloud, some clapped their hands, and some ran, and some were mad. Now we held our meetings sometimes all night, singing and praying. By this time we knew that God had sent our brother unto us; so we adopted him, and gave him mothers and children. Then we went to the great Camp-meeting,* and were very happy. Then as soon as this work was amongst us at Sandusky, almost every week or two, more preachers came and told us that they loved us, and would take us and our preacher under their care, and give us schools, and do all for us we wanted. But we thought if they love Indians so, why not go to the Senecas and Mohawks? We have got our preacher. Some told us, now we believed we must be baptized all over in the water;† and now great anxiety for them: but before our brother came, care nothing about us. Now we are, many of us, trying to do good, and are happy. We have found no change in our brother Steward; but the others that come, some of them, when our young Indians will not hear, and mind them, get mad and scold, so that we still think our brother is the best man; though we have many to oppose us, and this night I mean to tell it all out. Some whites that live amongst us, and can talk our language, say the Methodists bewitch us, and that it is all nothing but the work of the devil, and all that they want is to get you tamed, and then kill you as they have done the Moravian Indians on the Tuscarawas river. I told them, if we were to be killed it was time for us to be praying. Some white people put bad things in the minds of our wicked young Indians, and thereby make our way rough." So after telling that the Lord was good, and requesting the prayers of his brethren, he sat down. Then we commenced singing and praying, in which all joined and prayed alternately, some in Indian and some in English. All night was spent in this exercise—one Indian that had not yet embraced religion, this night got under conviction; but I do not think he was delivered from the guilt of sin. Just before day the Lord answered as by fire. O what a joyful time this was! all seemed to be dissolved in love. In the morning we shook the parting hand in hopes of meeting in a better world. Upon the whole, I believe God has done great things for these Indians—*Sixty-two* of them have joined our society.

* At Lebanon. † I was told that one of the Indians answered and said, "God made water to drink, not to drown people in."